

[For the Louisville Democrat.]

TO REV. J. MARTIN, D. D.

LETTER XL.

Sir: Owing to the length of my reply to your writer's last effort I have been unable to appear before you at the usual time, as the terms of the Democrat are closed to subscribers by articles of any description. However, I shall endeavor to make my reply as concise as possible, trusting that this apology will be sufficient for the delay of my

his last effort your writer quotes the letters with a confidence that would be a great

turn out to be nothing but simple tricks, or else have no reference to the substantial discussion. Now, supposing that the writer has given the words of the fathers they are (*which he has not*), and the translation of the Fathers were not yet upon the authority of St. Augustine, we can understand the preference else than the typical or symbolic body blood of Christ. St. Augustine says sacraments of the things were called the names belonging to the things themselves," and in speaking of the consecrated bread and wine the fathers call them by the names of the things which they represent, and the words of St. Augustine before the words of St. Augustine before

not to be seduced by any man who will not speak or acknowledge the truth, while he dilates against his preconceived notions, and he could not find the place, or something of the sort. But when I gave book, epistle and page he found that I had given a wrong citation or an incorrect translation? No! I had given him a single word, taken from my first letter, the present, was a misconception of the word *petros*, of which I had to make so much capital. What I cited to show in this instance was that the *petros* signified stone, not rock, and this even by your own version of the Bible, which in two or three instances interprets the word as stone, viz.: "Martha, peace, be ye still," "I find it where this word is used in the plural is stones; but this word is

I had given an incorrect translation of the following words of Tertullian: "I have seen the figure of my disciples, made in his body, saying: it is my body: THAT IS THE FIGURE OF MY BODY." The word "figure" is not my body, but the image of my body. I defy him to show where it is incorrect, passage so confounded Cardinal Duperron, and the *Journal de Trévoux*, changing the words *it is* into *myself*, so read: "to wit the figure of my body, so that I am myself." This is a gross error, the cause still further, suppresses the words *it is* and *figure* altogether. But without this, the words *it is* and *figure* are the ridiculous pretensions of Rome be- lieved or preserve a coloring of truth in

...line the roofs? and your writer, like
son of this false and apostate church,
needs follow in the footsteps of those
having first succeeded in deceiving
selves, think that they are bound to de-
all who may come in contact with them.
The following is a translation of the
"rom's commentary on Matt., chap. 26,
lows: "After the typical passover had
accomplished and Christ had eaten the
with his apostles. He takes the bread
comforts the heart of man and passes
true sacrament of the passover, that as
hiselk priest of the high God in pre-
the bread and the offering bread and
Christ now should MAKE PRESENT the
of his body and blood."

Rev. Sir, for the information of our

"...knows either English, Latin nor k," will your writer have the kindness to the above quotation, and, after he has so, will he please tell us how he comes to words in Jerome's mouth which he never would have dared to use? The quote is false, and he knows it. The words of me are as follows:

After the typical passover had been fulfilled He had eaten the flesh of the lamb his apostles. He took bread, which cometh the heart of man and passes to the true ment of the passover, even as Melchisedec had done. He had done bread and wine in prefiguration; *that He also might represent the truth of body and blood.*"

Now, Rev. Sir, what are we to think of your

St. Jerome says the very opposite of what the writer represents him as saying. In the Doctores, he is interpreted as saying, "During the time of Jerome I taught that Christ did not possess a real human body, but a phantom, as did the Gnostics, in the time of Ignatius. So that all St. Jerome insists in this passage is simply that Melchisedec offered bread and wine in prefiguration of our Lord, that he might show forth the true Lord's body and blood, and that which he prefigured and represented and accomplished by Christ."

from his commentary on Ephesians (chap. 1), which proves most conclusively that he knows nothing of popish transubstantiation: "The flesh and blood of Christ is not *transubstantiated* into *our* flesh and blood; *our* *spirit* or *divine* flesh, which is *not* *impaled*. *My* flesh is meat, indeed, and *my* blood is drink, indeed; and 'unless you eat the flesh of the Son of Man, and drink His blood, ye have no life in you'; or else that which was crucified and that blood which was shed by the lance of the soldier." We have a manifest distinction between the flesh and blood of Christ and the flesh and blood of man, eating of the flesh and blood of Christ. He here shows most conclusively that the flesh and blood of which we are made partakers in the Eucharist is *not* the flesh that

believed, not that blood which was shed
in place of the soldier. No doubt this
is a falsification of Jerome would se-
lect a defective text, and I am cer-
tainly sure, that St. Jerome taught the Ro-
manism of the corporal presence, he
another quotation which he tells us is **no**
and in Jerome's commentary on Titus,
c. l. Now, Reverend Sir, I have exam-
ined not only the first chapter, but also the
following chapters, but can find neither the
quotation, nor the meaning like in the
book. Is this "reducing the testimony
of fathers to a science," or is it not? I told
before that this reducing the testimony
of Fathers will *not do* in the present cen-
tury. These quotations of St. Jerome, as he
given them, can only be put down as

Forgeries. If they are to be found in work on theology extant, otherwise than in the *Commentaries*, I will not examine and leave it at some public place where I can examine it, or otherwise acknowledge the passage, as he renders it, has no excuse save in his own imagination. To his falsification of Jerome is positive, his crime without palliation, I intend to give a copy of Jerome's commentaries on the passages marked so that all may see what he has done; and at the same time, the writer will have an opportunity of saying out, if he can, the passage he gave as from the commentary on Titus.

To your writer's endeavor to palm off *versions* of Ignatius' epistles as being new, I may say that I will accept either

anger or shorter version, but *not* the longer version. The epistles attributed to Ignatius, with the longer and/or readings side by side, which I also include, leaving at the office of the Democrat for inspection of those who may wish to see for yourself and friends among the number. I with reference to the two epistles the still continues to assert as being the work of Ignatius, and refer you to the 1st and 8th chapter of Eusebius' Ecclesiastical History, where he tells us that but one epistle was universally received as genuine, while the second was only received by some, and that of any other writings than these two epistles "not a syllable is recorded in the primitive church;" but as I am unable

Awful Tragedy in Little Rock.
The Little Rock Ledger, of Tuesday last, has the following particulars:
"A few days before dark yesterday evening, a horrid tragedy occurred in the southern portion of the city. Such occurrences are frequent of



years among the male members of society the case we now record was the murder of one woman by another. Mrs. Crow, a lady by the name of Mrs. Kilburn, was the death of the poor woman's husband. Four shots were fired by the less, all, we understand, taking effect back and passing through the body of the unfortunate woman. The murder was committed at the residence of Mrs. Kimball, who is now held in confinement as an accomplice to the deed. Mrs. Crow was taken to jail soon after the act was committed. We learn that jealousy was the sole of this unfortunate circumstance.



and received a small salary. After being agent of the Government to set its affairs on a more definite basis of efficiency, it about three years; and, in view of this, it would be exceedingly difficult to us believe that the man has a particle personal integrity. Jay Cooke signs his letters on finance, not a line of which he ever wrote or could write. He could not evidently sign anything involving a title of others, provided the proceeds went into his own pockets. (Pittsburg Workingman's Advocate.


tion by which these powers agreed, never even may arise or whatever their relations with each other, that they will maintain the independence of the Holy See and the integrity of its present territory. This pact has been communicated to the an Government, and has called forth no objection from Gen. Menabrea, though it may be regarded as a solemn guaranty of the full sovereignty.


A party of disgraced Georgians released men out of jail of Cleveland last Friday night—whether to set them free or lynch them, is not known.

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
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 — AND —
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—

After **MARCH 24, 1903**, trains will run, as follows:

Leave Louisville.....	6:30 A. M.	6:30 P. M.
Arrive at Nashville.....	7:30 P. M.	5:30 A. M.
Arrive at Humboldt.....	9:45 A. M.	11:10 A. M.
Arrive at Memphis.....	5:15 A. M.	7:30 P. M.

The 6:30 P. M. train connects at Humboldt and Memphis for all points South.

Trains leave Nashville for Chattanooga and Atlanta at 8:00 A. M. and 7:30 P. M. and for Decatur and Macon at 8:00 A. M. and 7:30 P. M.

SLEEPING CARS accompany all other trains.

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PADUENOW TRAIN leaves Louisville at 1:30 P. M.

The 6:30 P. M. train for Nashville and Memphis runs daily; 7:30 A. M. train daily, except Sunday. Nashville and Knoxville Branch Trains run daily, except Sunday.

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Gen'l Supt. L. & N. R. R.

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 Louisville, Ind., July 1, 1887.

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INSURANCE

SURETY STATEMENT OF THE COMPANY,
OF BROOKLYN, N. Y., Dec. 31, 1867.

As shown to and filed, in detail, with the Auditor of
the State of Kentucky, in compliance with the laws
of the State.

CAPITAL

Paid up stock capital \$ 12,000 00
Paid up reserve and accumulated capital, 1/16/02 85

ASSETS

Cash on hand 50,69 12
Cash on deposit, secured by mortgage
on unimproved real estate, worth at
least more than the same is mortgaged
for 78,000 00
Due the Company otherwise secured 7,555 31
By policy holders 74,110 72
Due to the Company for premiums received
by policy 30,000 00
City & County bonds 12,000 00
U. S. Govt. Bonds 12,000 00

Other securities.	16,000 00
Total Assets.	\$165,000 00
LIABILITIES.	
Dividends due shareholders, but not due.	\$1,827 82
Total Liabilities.	\$1,827 82
<p>Agents wanted in every town—Agents for Kentucky and every State—W. ALLEN PORTER & CO., 30, 32 West Jefferson st., Louisville, Agents.</p>	
<p>STATEMENT OF THE CONDITION OF THE PHOENIX LIFE INSURANCE AND INVESTMENT COMPANY.</p>	
<p>of Chicago, Incorporated in 1867, as sworn to and filed in detail with the Auditor of the State of Kentucky, and with the Auditor of the State of Illinois.</p>	
CAPITAL.	
Amount of Capital paid up.	\$1,000,000 00
Amount of paid up Capital.	150,000 00
ASSETS.	
Cash on hand.	\$ 3,003 17
Cash in the hands of Agents.	9,962 65
Loans due the Company, per vouchers.	19,336 47
Loans due the Company for premium.	11,000 00
C. State Bonds, per value.	117,000 00
U. S. Bonds, per value.	10,000 00
Total Assets.	\$49,302 29

LIABILITIES.	
Due and not due to Banks.	\$ 327 14
Loanses advanced.	1 27 1/2
Total Liabilities.	\$2,090 14

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Superintendent.

W. A. THURSTON, Proprietor.

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Very respectfully,
T. A. HARROW, Supt.